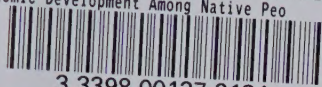


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THEORETICAL CONSIDERATIONS

FOR SOCIO-ECONOMIC DEVELOPMENT

AMONG NATIVE PEOPLE

by

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by

CLAYTON SAUVE

Research and Planning Division
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Edmonton, Alberta

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THEORETICAL CONSIDERATIONS FOR SOCIO-ECONOMIC DEVELOPMENT AMONG NATIVE PEOPLE

Studies of northern Alberta indicate a problem of general social and economic underdevelopment among people of Indian ancestry.^{1/} On reserves and Metis colonies, for example, there are 273,165 acres of potential grain land, but only 27,675 acres are cultivated. There is also potential for 5,760 cattle on the same reserves and colonies, but the number of cattle presently is only 1,903. Furthermore, if all the agricultural potentials on reserves and colonies were developed, there would be only 939 minimal units providing income for 1,923 families.

The inadequacy of resources to support the population on reserves and Metis colonies in northern Alberta is compounded by low educational levels of native adults and high drop-out rates among native school children. In 1961, only 1.08% of native adults in northern Alberta had Grade 10 education or better. In 1965, 6.63% of the enrollment among native students left school before Grade 10, while only 0.66% of enrollment for all Alberta left school before Grade 10.

From limited information available on family incomes, estimated average annual income for families living on reserves and colonies in northern Alberta is \$2,600. Out of this amount an average of \$560 per family comes from social assistance payments.

1/ Rural Development Research Branch; The B-12 Plan, An Outline for Rural Development in Alberta's C.D. 12, Economics Division, Alberta Department of Agriculture, Edmonton, 1968.

Research and Planning Division; The B-15 Plan, An Outline for Rural Development in Alberta's C.D. 15, Human Resource Development Authority, Alberta Government, Edmonton, (to be published).

To attack this problem, rural development research should not only define the problem, but should also indicate a solution to it. Although it is important to describe instances of underdevelopment, a description is inadequate for aiming a development program at the causes of it. The following remarks will attempt to outline some of the variables of social and economic development and to indicate how measurement of them may help in designing and implementing an effective rural development program.

Value Variance Across Cultures

People who are born and raised in a culture adopt the values of that culture, which will, to varying degrees, be different from the values of people of another culture. These different values between cultures will normally be the origin of differing behavior, or the reasons why people of one culture think and act differently from people of another. The hypothesis here, is that if the values of a community can be measured, a rural development program can be designed in the light of these measurements, which should result in at least a better chance for the program's success.

Research has been carried out in measuring value orientations, particularly for Florence Kluckhohn.^{1/} Kluckhohn assumed that there are certain areas of human life in which people must choose an orientation, and that everyone has the same range from which he may choose.

"First, it is assumed that there is a limited number of common human problems for which all peoples at all times must find some solution. This is the universal aspect of value orientations because the common human problems to be treated arise

^{1/} Kluckhohn, F. R. and Strodtbeck, F. L.; Variations in Value Orientations, Row, Peterson and Co., Elmsford, N. Y., 1961.

inevitably out of the human situation. The second assumption is that while there is variability in solutions of all the problems, it is neither limitless nor random but is definitely variable within a range of possible solutions. The third assumption, the one which provides the main key to the later analysis of variation in value orientations, is that all alternatives of all solutions are present in all societies at all times but are differentially preferred. Every society has, in addition to its dominant profile of value orientations, numerous variant or substitute profiles. Moreover, it is postulated that in both the dominant and the variant profiles there is almost always a rank ordering of the preferences of the value-orientation alternatives. In societies which are undergoing change the ordering of preferences will not be clear-cut for some or even all the value orientations." ^{1/}

The five areas which Kluckhohn investigates are:

1. Conception of human nature ^{2/}
2. Relation of man to nature
3. Temporal focus
4. Mode of human activity
5. Relationship to others

For each of these areas three possible value orientations are suggested. They are presented for the last four areas in the table on the following page.

^{1/} Kluckhohn and Strodtbeck, op. cit., p. 10.

^{2/} The present discussion will not consider the conception of human nature area.

Table 1 VALUE ORIENTATIONS AND THE RANGE OF VARIATIONS ^{1/}
POSTULATED FOR EACH

Orientation	Postulated Range of Variations		
Man-Nature	Subjugation-to-Nature	Harmony-with-Nature	Mastery-over-Nature
Time	Past	Present	Future
Activity	Being	Being-in-Becoming	Doing
Relational	Lineality	Collaterality	Individualism

In 1967, L. R. Gue, Ph.d., applied Kluckholn's theory to the Native community of Wabasca, measuring the value orientations of a sample of Native parents and pupils, and comparing their orientations to those of the teachers and administrators of Northland School Division. ^{2/}

The greatest difference between the Native people and the teachers and administrators is in the area of relationship to others. The Native people chose lineality before collaterality before individualism, while teachers and administrators chose individualism before lineality before collaterality. The individual teacher chooses his own goal and works toward it individually, but for the Cree Indian, the Cree Indian tradition sets his goal and the Cree Indian tribe works toward it.

The second major finding was in the man-nature area: parents and teachers chose mastery-over-nature before harmony-with-nature before subject-to nature; however, pupils chose subject-to-nature before mastery-over-nature before harmony-with-nature.

^{1/} Kluckholn and Strodtbeck, op. cit. p. 12.

^{2/} L. R. Gue; Value Orientations in an Indian Community, Doctoral Thesis, Department of Educational Administration, U. of A., 1967.

Table II VALUE ORIENTATIONS IN THE WABASCA COMMUNITY ^{1/}

Relationship to Others

Parents: Lineality, Collaterality, Individualism
Pupils: Lineality, Collaterality, Individualism
Teachers: Individualism, Lineality, Collaterality

Relation of Man to Nature

Parents: Mastery-over-Nature, Harmony-with-Nature, Subject-to-Nature
Pupils: Subject-to-Nature, Mastery-over-Nature, Harmony-with-Nature
Teachers: Mastery-over-Nature, Harmony-with-Nature, Subject-to-Nature

Temporal Focus

Parents: Future, Present, Past
Pupils: Future, Present, Past
Teachers: Future, Present, Past

Mode of Human Activity

Parents: Being-in-Becoming, Doing, Being
Pupils: Being-in-Becoming, Doing, Being
Teachers: Being-in-Becoming, Doing, Being

Some comparisons were also made between treaty pupils and non-treaty pupils. They differed in the areas of relationship to others and mode of human activity. Although both groups preferred lineality, treaty pupils chose collaterality second and individualism last while non-treaty pupils chose individualism second. Non-treaty pupils also chose doing before being-in-becoming rather than being-in-becoming before doing as the treaty pupils did.

The preceeding findings have several implications for development programs. Some of the more important ones may be:

- program legitimized through older more important leaders
- regular discussions with older more important leaders

^{1/} Gue, op. cit.

- problems should be solved by a committee of which older more important leaders are part
- development officers should gain acceptance in the lineal structure
- development tasks should be assumed by a small group of friends or relatives instead of individuals
- someone out of the lineal structure should be the boss
- school programs should explain conflicts between Cree and white cultures and indicate how these conflicts may be solved.
- leadership by non-treaty Indians where possible

Additional research needs to be done on value orientations among Native people. Studies similar to this one should be done in other Native communities to determine their value preferences. Experiments should also be made with development programs designed to match the value orientations of the community in which they are implemented and the results should be evaluated.

Further research is also required to determine to what degree the subject-to-nature orientation in Native pupils depends on age and to what degree on culture or some other factor. The implications of this passive orientation for education programs should be studied.

Need for Achievement

A study has been made by Luther Tweeten ^{1/} of the impact of social factors on economic growth. Among these social factors he suggests that people's need for achievement is an instrumental variable (subject to direct influence) in socio-economic development.

^{1/} Tweeten, L. G.; "Socio-Economic Growth Theory" Stimulants to Economic Development, Alberta Department of Agriculture, Dep't's of Agricultural Economics, U. of A. and U. of B.C. 1966 p.p. 1-23.

He sets the three prerequisites for economic growth; willingness to work, propensity to save, and possession of enterprise ability, which he claims are not directly subject to influence by development programs. Need for achievement, he suggests, is a variable upon which all three of these prerequisites depend and which is itself directly subject to influence by a development program

Teaching of a need for achievement generally occurs in the family; ^{1/} it is normally learned well if three conditions are present:

- (1) Parents must set high standards of excellence for their children.
- (2) The children need to have freedom to attain these standards without interference
- (3) When standards are attained, parents must show genuine emotional pleasure in their children's achievements.

McClelland also indicates three extremes under which children do not learn a need for achievement.

- (1) father dominance,
- (2) low standards of excellence,
- (3) early achievement demands

Tweeten's explanation for the failure of backward isolated communities in the U. S. to learn the American universalist high need for achievement is that these communities have developed a culture that insulates them from the universalist orientation.

Various suggestions are offered to raise the need for achievement in underdeveloped areas or countries. A general atmosphere committed to high

^{1/} McClelland, C. D.; The Achieving Society, The Free Press, N. Y., 1961, p. 356.

need for achievement should be created through radio, television, movies, church services, magazines, newspapers, and books.

In addition to the creation of a favourable atmosphere, Tweeten suggests three alternative measures to promote economic growth which should be used at first experimentally. The first measure is investment of capital into productive enterprises which, it is hypothesized, will produce income, savings and reinvestment into productive enterprises. A second suggestion is to raise the income of all families to at least \$3,000 which would have results similar to those of the first measure. Tweeten's last alternative is to pay people to attend general and/or vocational school, which would stress work, savings and reinvestment. In this last alternative youth would be encouraged to enter military service or a domestic corps for one or two years.

The implication of Tweeten's theory for development of isolated communities may be that a program aimed at raising the need for achievement among people of these communities is required. Need for achievement should first be measured, and compared to the same measure in other groups, then a family counselling program, adult education program, and a training program giving experience in achievement should be designed to insure effective teaching of need for achievement among children and to strengthen it among adults.

Achievement Orientation

Mary Strong ^{1/} measures two components of Bernard Rosen's ^{2/} achievement syndrome: value orientations related to achievement and educational

^{1/} Strong, Mary S ; Social Class and Levels of Aspiration Among Selected Alberta High School Students, Master's Thesis, Department of Sociology, University of Alberta, 1963.

^{2/} Rosen, Bernard C.; "Race, Ethnicity and Achievement", American Sociological Review Vol. 24, N. Y. University (1959).

and vocational aspirations. Strong did not attempt to measure the first component of the achievement syndrome, need for achievement, apparently because Rosen believes it is a relatively stable element of the personality, learned in the pre-verbal age.

Three value orientations are defined as relating to achievement. The first of these is the activistic-passivistic orientation. The former orientation implies that one feels he is master of his life, while passivism implies a feeling of futility. A second orientation is the future-present emphasis. Striving for future achievement accompanies the future orientation, whereas occupation with immediate satisfactions are implied in a present orientation. The last orientation studied is the strength of family ties.

A test developed by Kluckhohn, Strodtbeck and Rosen ^{1/} was used to measure orientation in these three areas. To measure educational and vocational aspirations two tests were used. The first was the Twenty Statements Test developed by Kuhn, ^{2/} which consists of completing the statement "I am" twenty times. Name Occupations Test used by French ^{3/} was the second instrument which was administered by asking the subjects to write down as many occupations as possible in five minutes.

The research concluded that there is a high correlation between value orientations related to achievement and the implementary values: educational

^{1/} Rosen, Bernard C., op. cit.

^{2/} Kuhn, Manford; "Self-Attitudes by Age, Sex, and Professional Training", The Sociological Quarterly, (1960) p.p. 39-55.

^{3/} French, Cecil L.; "Social Class Level and Motivation Among Metis, Indians and Whites in the Province of Alberta", mimeo'd report, 1962.

aspirations, vocational aspirations, and knowledge of occupations, on the one hand, and occupational status of father on the other. Native ethnicity is correlated with all of the variables, with the exception of knowledge of occupations, and place of residence was found to be correlated with vocational aspirations.

The significance of the research for socio-economic development among Native people is that they are generally associated with three variables which are negatively correlated with achievement values: they are Native, they live in rural areas, and heads of Native families are generally of low occupational status.

The following table presents these findings:

Table III

CORRELATES OF ACHIEVEMENT VALUES AMONG NATIVE PEOPLE	
Variable	Correlates ^{1/}
Achievement orientation	native ethnicity occupational status of father
Implementary values: educational aspirations	native ethnicity occupational status of father
vocational aspirations	native ethnicity rural place of residence occupational status of father
knowledge of occupations	occupational status of father

The importance of the research seems to be that it shows Native ethnicity is a variable in socio-economic development. The implication is that achievement orientations, educational aspirations, and vocational aspirations among Indians need to be identified, and socio-economic development programs matched to these values.

^{1/} All correlations were negative.

If the goal is to strengthen achievement values among Native people, it can be done by raising the occupational status of heads of Native families or changing Native ethnicity. However, since ethnicity is a relatively stable factor, changing only over several generations, it would be more effective to find means of raising the occupational status of Native heads of families which are in harmony with Native achievement orientations, Native educational aspirations, and Native vocational aspirations. When this has been accomplished, it may or may not be necessary to change Native ethnicity.

The work of Tweeten and Strong are closely related. Tweeten suggests that we try directly to strengthen a basic motive of people, their need for achievement. Complementing Tweeten, Strong's research infers that we should adapt social and economic development programs to present achievement values of Native people.

Acculturation

Research has been carried out at the University of Saskatchewan by Gold ^{1/} on the relationship between acculturation of Saskatchewan Indians and their deferred gratification patterns. The study has shown a positive correlation between acculturation and deferred gratification patterns. Gold found that Indians living on reserves were highly unacculturated and showed patterns of immediate gratification in education, work, child raising, planning, finances and general attitudes. These people were not concerned with their own education nor with their children's; they were more unsatisfactory workers; they were unconcerned with savings and future

^{1/} Gold, Delores; "Psychological Changes Associated with Acculturation of Saskatchewan Indians" in The Musk Ox, Institute for Northern Studies, U. of S., No. 2, p.p. 37-45.

security; and they were generally more impulsive, less planful, and more accepting of outside control than urban Indians or rural and urban whites.

Two tests were given to measure acculturation: one was the Campisi scale, which apparently measures the degree of internalization of basic aspects of white culture by measuring the degree of contact with white people, the other was a cultural information test, to measure Indians' knowledge of white culture.

The practical implications of the research seem to be that deferred gratification patterns can be strengthened through increasing acculturation. Experimentation should be carried out on the possibility of influencing deferred gratification patterns through a program of cultural information (an adult education program teaching the basic aspects of white culture) or a program of cross-cultural contacts. Measurements should be made of acculturation and deferred gratification patterns, and after programs have been implemented their results could be evaluated.

Alienation

A comparison has been made between educational achievement and alienation among Sioux Indians by Rev. J. Bryde, S.J. ^{1/} An examination of school records showed that Indian students in the fourth to sixth grades were ahead of national norms; however, in the seventh grade they "crossed over" and fell two months behind the average. In the eighth grade they were five months behind.

^{1/} Bryde, J. F.; A Study of the Theoretical Childhood Behavioral Consequences of Dakota, White-American Value Confrontation, Unpublished paper, mimeographed, 1964.

Cf. Bryde, J. F.; The Sioux Indian Student: A Study of Scholastic Failure and Personality Conflict, Pine Ridge, South Dakota, 1966.

Bryde administered, among other tests, the Dean Alienation Test to these students. Their scores increased through grades nine, ten, and eleven, and they fell off in grade twelve (possibly because the more alienated students left school). The study showed a strong positive correlation between alienation and low achievement.

As a result of this research Bryde designed a course called Acculturational Psychology, which attempts to bridge the gap between Sioux and white cultures.

BRYDE'S ACCULTURATIONAL PSYCHOLOGY COURSE

1. Indian history
2. Concept of value
 - Indian values
 - White values
 - Conflicts between Indian and white values
 - Principles of solving conflicts
 - how to adjust to and relieve stress and conflict
 - not ceasing to be an Indian
 - not becoming completely white
 - take the best of two cultures

The course has been enthusiastically received by the Sioux students.

Ecological Distance

Important research was done at the University of Saskatchewan by Beveridge ^{1/} on the correlates of dependency on relief in Indian communities. After testing the relationship between dependency and six socio-economic variables, he found that only one was significantly related: ecological distance, i.e. isolation from other Indians or white urban centers. The more isolated the community was the less it depended on relief.

The conclusion of the research strongly indicates a need for further research into the reasons for this situation and to find what might be done to prevent it.

^{1/} Institute for Northern Studies, Fourth Annual Report, University of Saskatchewan, Saskatoon, 1963-64, p.p. 16-17.

OUTLINE SUMMARY OF SOME
VARIABLES IN SOCIO-ECONOMIC DEVELOPMENT

Variable	Scale	Suggested Programs	Group Influenced	Body Responsible
Relationship to Others	Individualistic - Collateral Lineal	matched ^{1/} organization of development program	everyone	development age
Temporal Focus	Future - Present Past	matched organization of development program	everyone	development age
Mode of Human Activity	Doing - Being-in-Becoming Being	matched organization of development program	everyone	development age
Relation of Man to Nature	Mastery-over-Nature - Harmony-with-Nature Subject-to-Nature	matched organization of development program	everyone	development age
Need for Achievement	High - Low	- mass media - family counselling - opportunities for experiencing achievement - money rewards - capital investment - guaranteed income - pay for attending school	- everyone - families - adults - adults - families - families - adults	- development age - Dept. of Welfare - Indian Affairs Branch - development age - development age - development age - development age - Department of Education
Educational Aspiration	High - Low	matched organization of development program	everyone	development age
Vocational Aspiration	High - Low	matched organization of development program	everyone	development age

^{1/} The development program should be designed to match the community's position on the scale.

OUTLINE SUMMARY (Cont'd)

Variable	Scale	Suggested Programs	Group Influenced	Body Responsible
Information on Dominant Culture	High Low	matched adult education program	adults	Department of Education
Cross-Cultural Contacts	High Low	matched program of intercultural activities	everyone	development agency
Alienation	High Low	matched accultur- ational psychology course	school children	educators
Dependency	High Low	?	dependent families	Department of Welfare Indian Affairs Branch

Summary

The preceeding research suggests that in rural development for native communities, considerable attention will need to be given to cultural values, need for achievement, achievement orientation, acculturation, alienation, and ecological distance. Measurement of these and other variables will permit the people and the development officers to design development programs which are adapted to people's social, cultural, and psychological conditions.

APPENDIX

GUE'S VALUE ORIENTATION QUESTIONNAIRE^{1/}

RELATIONAL

1. Choice of Representative

A settlement like yours has to send a person to speak for them at a meeting in a town a long way off. There are three ways to choose who to send.

___ A Should a meeting be called, and everyone talk things over until almost everyone agrees, so that when a vote is taken, almost everyone would agree on the same person?

___ B Should the older, more important leaders who have long experience with such things take the main responsibility for deciding who should be sent?

___ C Should a meeting be called, names be put up, a vote be taken, and the person sent who gets the majority of the votes, even though many people are still against sending that person?

2. Help in Misfortune

Suppose a man had some very bad luck. Say his cabin burned down, or he had to give up trapping or working for a while because his wife was sick. He and his family had to have help from someone if they were to get through the winter. Here are three different ways of getting help.

___ A It would be best if he depended mostly on his brothers and sisters or close friends to help him out as much as possible.

___ B It would be best for him to try to raise the money on his own, from people who are neither relatives nor employers.

___ C It would be best for him to go to his employer, or to an older, important relative (like his father, grandfather, or uncle) who is used to managing things in the settlement, and ask him to help out until things get better.

^{1/} Gue, L.R. Op cit reprinted with permission of author. The present form was administered to Indian parents and pupils; the form used for teachers and administrators of Northland School Division was slightly altered in wording to fit their different situation. These questions were rearranged by the author; in the original questionnaire, the questions were arranged in a random order.

3. Deciding How to Use Government Help

The government one time had quite a lot of money to give to settlements like yours for the people to make or build something in the settlement for spare-time activities. Different people in the settlements had different ideas about how to make the plan to use the money.

___ A One person said, "The older, important leaders in the settlement should decide how to use the money. They have experience in such things and can tell the government what they think we need."

___ B A second person said, "We should call a community meeting and ask everyone to come with his own ideas. Every idea should be voted on, and the plan that gets the largest number of votes will be the plan we tell the government, even if many people still object to that plan."

___ C A third person said, "We should call a community meeting and talk about what we want until everyone pretty well agrees on a plan. That will be the plan we send to the government."

4. Wage Work

Three men were talking about three different ways of working. Each man had a different idea.

___ A One said, "I like being my own boss, and doing things my way. Then I can decide what to do, start when I like and stop when I like, and work as hard or as long as I like."

___ B The second man said, "I like to work for a big company where I get paid regular wages and where I have a general idea of how many hours a day I will work, and what will be expected of me."

___ C A third man said, "I like to work with a friend or several friends. We would work together as equal partners and decide what to do among ourselves."

5. Family Work Relations

Three people from different settlements were talking about how families who live close together in the settlement can arrange their work. Here are three possible ways.

___ A In one settlement, each of the separate families (that is, husband, wife, and children) looks after its own business separately from all the others, and is not responsible for the others.

___ B In the second settlement, the close relatives in the families work together and talk over among themselves the way to take care of whatever problems come up.

___ C In the third settlement the families that are closely related work together but have the oldest able person be responsible for the most important things and take charge of these things.

6. Welfare Assistance

Here is a situation that came about in a settlement like yours.

There had been a lot of bad years, and more and more people were asking the government for welfare. As time went on, more people were living on welfare only. Three persons were talking about this, and each had a different idea.

___ A One person said, "Nobody should ask for welfare unless he is sick or old and can't possibly work. If a man has no money but is able to work, he should look around and find work somewhere to support his family."

___ B A second person said, "Nobody should have to ask for welfare if he has brothers or sisters or close relatives who help out the way they should. Families should help each other out with such problems."

___ C A third person said, "There's nothing wrong with asking for welfare and living off it when a person has no money and no way to support his family. The government has lots of money from taxes on wealthy people, and it is better to ask the government for welfare than live off your brothers or sisters or close friends."

7. Leaving Residential School

A sixteen-year-old boy from a settlement like yours had gone away to a residential school a long way off. In the middle of the winter he left the school and came back home. People were talking about this.

____ A Some people thought he should talk over with his parents, or his grandparents, or his home-town school principal why he had come back home in the middle of the school year. In this way the older people would be able to advise him whether he should continue to stay at home or go back to the residential school.

____ B Some people thought he should talk over with friends his own age his reasons for leaving school in the middle of the school year. In this way they could decide among themselves whether he should continue to stay at home or go back to the residential school.

____ C Some people said that leaving the school in the middle of the school year was his own business, and that he didn't have to talk to anyone about it. They said he could decide for himself whether to stay at home or go back to the residential school.

TIME

1. Child Training

Some people were talking about how children should be brought up. Here are three different ideas.

____ A Some people said that children should always be taught well the ways of the old people. These people believe that the old ways are the best, and that when children do not follow the old ways, things go wrong.

____ B Some people said that children should be taught some of the ways of the old people, but that it is wrong to make children stick to these ways. These people believe that it is necessary for children always to learn about and take on those new ways that will best help them get along in the world of today.

____ C Some people did not believe that children should be taught much about the ways of the old people, except as an interesting story of what has gone before. These people believe that the world goes along best when children are taught the things that will help them find out new ways of doing things instead of following old ways.

2. Ideas About Change

Three young people were talking about what they thought they would have after they left school and started raising a family, compared with what their fathers and mothers have.

___ A The first one said, "I expect my family will be better off in the future than the family of my father and mother or relatives, if we work hard and plan right. Things in this country usually get better for people who really try."

___ B The second one said, "I don't know whether my family will be better off, the same, or worse off than the family of my father and mother or relatives. Things always go up and down even if people do work hard. So one can never really tell how things will be."

___ C The third one said, "I expect my family to be about the same as the family of my father and mother or relatives. The best way is to work hard and plan ways to keep up things as they have been in the past."

3. Ideas About Life

People often have very different ideas about what has gone before and what we can expect in life. Here are three ways of thinking about these things.

___ A Some people believe that it is best to give the most attention to what is happening now in the present. The past is gone, they say, and the future is too uncertain to count upon. Although things change, sometimes for the better, sometimes for the worse, in the long run life is about the same. People who believe this way think it is all right to keep whatever old ways one likes, but at the same time be ready to accept new ways as they come from year to year.

___ B Some people think that the old ways were the best, and that as changes come, things get worse. These people think the best way to live is to work hard to keep up the old ways, and try to bring them back when they are lost.

___ C Some people believe that the ways of the future will be the best, and even though change brings some small setbacks, it brings improvement in the long run. People who believe this think the best way to live is to look a long time ahead, work hard, and give up many things now so that the future will be better.

4. Changes in Church Services

People in a settlement like yours saw that the church services were changing from what they used to be.

____ A Some people were really pleased because of the changes in the church services. They felt that new ways are usually better than old ones, and they like to keep everything (even church services) moving ahead.

____ B Some people were unhappy because of the changes. They felt that church services should be kept exactly as they had been in the past.

____ C Some people felt that the old ways for church services were all right but that you just can't hang on to them. It makes life easier just to accept some changes as they come along.

5. Going Away to School

Several young people from a settlement like yours had gone to a vocational school a long way off so that they could learn things that would help them get jobs. Different persons in the settlement had different ideas about these young people going away to the vocational school.

____ A One person said, "It might do them some good. When they come back home here they might find some work. We won't know until they come back."

____ B A second person said, "There are lots of new kinds of work in other places that we don't even know about here. It is right for these young people to go away to the vocational school and learn new things, for then they will always be able to change when things change."

____ C A third person said, "They do not need to learn new things. The old ways are best, the ways of our old people. We should try to work hard and live the old ways, and bring them back when they are lost."

6. Sudden Community Wealth

Some people were talking about what a community should do if the government suddenly gave it a lot of money after oil was found in the settlement.

___A Some said it should be divided up right away among all the families who had homes in the settlement, so that everyone could get what he needed for himself and his family, right now.

___B Some said it should be saved until everyone had talked over what was best for the settlement for the future. They said if it were given out right away, a lot would be wasted, but if careful plans were made, the money would do good for a long time to come.

___C Some said it would make too much trouble to let the community have it, because no one knew how to use a lot of money. These people thought the government should keep the money and use it for the community as the government thought best, the way it had done in the past.

MAN-NATURE

1. Length of Life

Three persons were talking about whether people themselves can do anything to make the lives of men and women longer.

___A One person said, "It is already true that doctors and others are finding ways to add many years to the lives of most people, through new medicines, vaccinations, and the study of foods. If people will pay attention to all these new things, they will almost always live longer."

___B A second person said, "I really do not believe there is much that human beings can do to make the lives of men and women longer. I believe that every person has a set time to die, and when that time comes, it just comes."

___C A third person said, "I believe that there is a plan to life which works to keep all living things moving together, and if a man will learn to live his whole life by that plan, he will live longer than other men."

2. Facing Conditions

There are different ways of thinking about how God is related to man and to weather and to all other natural conditions which make plants and animals live or die. Here are three possible ways.

___ A God and people all work together all the time; whether the conditions which make the plants and animals grow are good or bad depends upon whether people do all the proper things to keep themselves working along with their God and with the forces of nature.

___ B God does not directly use his power to control the conditions which affect the growth of plants or animals. It is up to people themselves to find out how and why conditions change, and try hard to find the ways of controlling them.

___ C Man cannot know how God uses his power over the conditions which affect the growth of plants and animals, and it is useless for people to think they can change conditions very much for very long. The best way is to take conditions as they come and do as well as one can.

3. Belief in Control

Three men from different areas were talking about the things that control the weather and other conditions.

___ A One man said, "My people have never controlled the rain, wind, and other natural conditions, and probably never will. There have always been good years and bad years. That is the way it is, and if you are wise you will take it as it comes and do the best you can."

___ B The second man said, "My people believe that it is man's job to find ways to overcome weather and other conditions, just as they have overcome so many things. They believe they will one day succeed in doing this, and may even overcome dry years and floods."

___ C The third man said, "My people keep things going by working with all the forces which make the rain, the snow, and other conditions. It is when we do the correct things, live in the proper way, and keep all that we have in good condition, that all goes well."

4. Use of Trapline

Three different men each had a trapline, and each had his own way of running his trapline.

___ A One man set out his traps, worked hard, and also set himself to living in right and proper ways. He felt that it is the man who keeps himself working along with nature who makes the best of things and gets the most fur.

___ B Another man set out his traps, but only worked hard enough on the trapline to keep it going. He felt that it mainly depended on the weather how much fur he got, and that nothing extra that people do could change things much.

___ C A third man set out his traps and worked hard on his trapline. He made use of all the new ideas he could find to be a better trapper. He felt that by doing this he would get more fur in most years.

5. Hunting, Fishing and Trapping

A certain man in a settlement like yours did a lot of hunting, fishing, and trapping, but did not earn enough money to support his family, although he could have done so by working in a sawmill close to his home. Three people were talking about this.

___ A The first person said, "I believe it is all right to spend your time hunting, fishing and trapping. You have to be able to understand and work with nature - with the wind, the rain, the sun and the snow - if you are to be good at these things. The man who can do this is living a good life, and things will turn out well for him."

___ B The second person said, "There's not much a person can do by hunting, fishing and trapping to improve things for very long. Good years and bad years come and go, and you get game, or fish, or fur if conditions are right. The best way is just to take things as they come, and do as well as you can."

___ C The third person said, "It would be better if the man were to work at something he could control better than fish or animals. A man should work where he can manage the things around him, and doesn't have to worry too much about conditions in nature and their effect on how much money he earns."

ACTIVITY

1. Job Choice

A man needed a job and had a chance to work for three men. The three bosses were different. Listen to what they were like and say which you think would be the best to work for.

_____ A One boss was a fair enough man who gave a little higher pay than most men, but he was the kind of boss who made men work hard and stay on the job. He did not like it at all when a worker left work for a while to go on a trip or have a day or so of fun, and he thought it was right not to take such a worker back on the job.

_____ B A second boss paid just ordinary wages, but he was not so strict. He understood that a worker sometimes would not turn up - would be off on a trip or having a little fun for a day or so. When his men did this, he would complain a little, but the men would go back to work.

_____ C A third boss paid just ordinary wages. He was firm, but he understood that a worker would sometimes not turn up - would be off on a trip or having a little fun for a day or so. But when a worker came back, this boss would always ask him how he expected to become a better worker by taking so much time off. The boss would take the man back on the job if the man could show that he wanted to learn more and become a better man.

2. Ways of Living

Three people were talking about how they liked to live. Each one had a different idea.

_____ A One said, "What I care about most is accomplishing things - getting things done just as well or better than other people do them. I like to see results and think that they are worth working for."

_____ B The second person said, "What I care about most is to be allowed to think and act in the manner that best suits the way I really am. Even if I don't get much done, I believe in enjoying life as I go along."

_____ C The third person said, "What I care about most is learning and developing as a person. I like to be active and busy, but it is more important to me to feel that I am becoming a better person than to have a lot to show."

3. Housework

Three women were talking about the way they liked to live.

___ A One said that she was willing to work as hard as most women, but that she didn't like to spend a lot of time doing extra things in her house or taking up extra things outside. Instead she liked to have time free to enjoy visiting people, going on trips, or just talking with whomever was around.

___ B The second woman said that she liked best of all to find extra things to work on which would interest her, such as improving her home, joining a club, or doing some extra sewing. She said she was happiest when she was kept busy and getting lots done.

___ C The third woman said that she liked to be active at things that would teach her how to understand herself and life better. She didn't worry about getting much done, as long as she felt she was developing within herself.

4. Non-Working Time

Three men spend their time in different ways when they have no work to do.

___ A One man spends most of his time learning or trying out things which will help him in his work.

___ B One man spends his time learning new things which make him feel he is developing himself and learning to understand himself better. As long as he is learning to be a more complete and better person, he is happy.

___ C One man spends most of his time talking, telling stories, singing, and so on, with his friends.

5. Women in the Modern World

A girl in a settlement like yours left school at the end of Grade Eight. She had always passed with good marks and could have gone on in school, but she preferred to get married and have a family. People saw this in different ways.

_____ A Some people thought the girl should have stayed in school for a few more years because she was doing well. They said she could have gone to vocational school or to senior high school and accomplished something in the world. They said that doing things in the world is more important than getting married and raising a family.

_____ B Some people said that she should have stayed in school longer in order to become a better wife and mother. They thought that by staying in school she would develop her abilities and become a more complete person. Then she could get married and start raising a family.

_____ C Some people said that when a girl prefers to get married and start raising a family, that is more important than going to school. They said that being a mother is the place of women in the world, the most important thing that women do.

SPECIAL ITEMS

1. Types of Discipline

Teachers have different ways of correcting children for poor behavior or bad manners.

- A Some teachers believe in slapping or shaking or strap-
ping children when they behave badly, so that the children will
remember not to do that thing again.
- B Some teachers believe in speaking sharply to children
and making them feel small when the children behave badly.
Then the teachers show the child what the proper behavior is.
- C Some teachers believe in speaking firmly but nicely
to children when they behave badly, then taking some time and
trouble to make sure that the child understands the proper
behavior.

2. Occupations

In the spaces below, please write the names of as many kinds of work as you can.

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

3. Learning English

Three school children were talking about different ways of learning English. Listen to what they said, and say which one you think had the best way, and which one the next best way.

_____ A The first one said, "I think the best way is to find out what the words mean. That way it's easier to remember how the words look and sound. A person often has to think about them in our language to find out what they mean."

_____ B The second one said, "The best way is to think in English all the time, and not change the words into our language."

_____ C The third one said, "The best way is to try hard to remember what the words look like in the book, and how they sound. Then if you are asked to stand up and read for the teacher, you can do it well."

ROSEN'S ACHIEVEMENT ORIENTATION TEST 1/

Name _____ Grade _____ Age _____

Instructions: Read each statement, and then check whether you agree or disagree with it.

- | | <u>Agree</u> | <u>Disagree</u> |
|---|--------------|-----------------|
| 1. Parents would be greatly upset if their son ended up doing factory labour. | _____ | _____ * |
| 2. All I want out of life in the way of a career is a secure, not too difficult, job, with enough pay to afford a nice car and eventually a home of my own. | _____ | _____ * |
| 3. When a man is born, the success he is going to have is already decided, so he might just as well accept it and not fight against it. | _____ | _____ * |
| 4. It's silly for a teenager to put money in a car when the money could be used for an education or to start a business. | _____ * | _____ |

* Achievement orientation.

1/ Cf. Rosen, B.C., "The Achievement Syndrome: A psychocultural Dimension of Social Stratification", American Sociological Review XXI (April, 1965)

ROSEN'S ACHIEVEMENT ORIENTATION TEST

(cont'd)

Agree Disagree

- | | | |
|---|--------|--------|
| 5. The best kind of job is one where you are part of an organization all working together, even if you don't get individual credit. | _____ | _____* |
| 6. Even when teenagers get married, their main loyalty still belongs to their Mother and Father. | _____ | _____* |
| 7. Education and learning are more important in determining a person's happiness than money and what it will buy. | _____* | _____ |
| 8. When the time comes for a boy to take a job, he should stay near his parents even if it means giving up a good job. | _____ | _____* |
| 9. Planning only makes a person unhappy since your plans hardly ever work out anyway. | _____ | _____* |
| 10. Nowadays with world conditions the way they are, the wise person lives for today and lets tomorrow take care of itself. | _____ | _____* |
| 11. Nothing in life is worth the sacrifice of moving away from your parents. | _____ | _____* |
| 12. Even though parents often seem too strict, when a person gets older he will realize it was beneficial. | _____ | _____* |
| 13. If my parents told me to stop seeing a friend of my own sex, I'd see that friend anyway. | _____* | _____ |
| 14. Parents seem to believe that you can't take the opinion of a teenager seriously. | _____* | _____ |

* Achievement orientation.

KUHN'S TWENTY STATEMENTS TEST

Name _____ Grade in School _____ Sex _____ Age _____

Name of School _____

Directions: Please make twenty statements answering the simple question "Who am I?" Answer as though you were talking to yourself and no one else was going to see your answers. (Please do not give frivolous or "silly" answers.) Answer them any way you like, but be thoughtful in your answers and try to fill as many lines as possible in the time you are given.

Who Am I?

I am	_____	_____
I am	_____	_____
I am	_____	_____
I am	_____	_____
5 I am	_____	_____
I am	_____	_____
I am	_____	_____
I am	_____	_____
I am	_____	_____
10 I am	_____	_____
I am	_____	_____
I am	_____	_____
I am	_____	_____
I am	_____	_____
15 I am	_____	_____
I am	_____	_____
I am	_____	_____
I am	_____	_____
I am	_____	_____
20 I am	_____	_____

DEAN ALIENATION SCALE

1. The way life is today, there is not much room for choice even in personal matters.
2. The future looks very dismal.
3. Sometimes I feel alone in the world.
4. I don't get invited out by friends as often as I'd really like.
5. Sometimes I have the feeling that other people are taking advantage of me.
6. People's ideas change so much that I wonder if we'll ever have anything to depend on.
7. It is frightening to be responsible for bringing up a little child.
8. There just aren't any definite rules to live by.
9. I often wonder if there is any meaning in life.
10. There are so many decisions that have to be made today that sometimes I could just "blow up".
11. The only thing you can be sure of today, is that you can be sure of nothing.
12. There are few dependable ties between people any more.

